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by Muhammad Kamil

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Cultural Tolerance, Diversity and Pluralism: The Recognition of Yogyakarta as the City of Tolerance

MUHAMMAD KAMIL

Government Studies, Faculty of Social and Political
Sciences, Universitas Muhammadiyah Malang
kamil@umm.ac.id

ABSTRACT

This paper intends to explore the areas of tolerance and intolerance to the diversity of the people of Yogyakarta amid cultural, racial and religious modernities. The City of Tolerance as an achievement that supports the national-ethnic tolerance of society is unable to create collective action. Structuring the meanings in the culture of the people of Yogyakarta actually gave birth to the expression of conflict and intolerance towards the minority. The pattern of conflictual relationships that sometimes involve violence has altered the structural dynamic order of a harmonious society.

Keywords: *Diversity; Intolerance; Pluralism; The City of Tolerance.*

ABSTRAK

Tulisan ini hendak mengeksplorasi wilayah toleransi dan intoleransi terhadap keberagaman masyarakat Yogyakarta ditengah modernitas budaya, ras dan agama. *The City of Tolerance* sebagai prestasi yang mendukung toleransi nasional-etnik masyarakat tidak mampu menciptakan aksi kolektif. Strukturisasi makna-makna dalam kebudayaan masyarakat Yogyakarta justru melahirkan raut ekspresi konflik dan intoleransi terhadap kaum minoritas. Pola hubungan konflikual yang terkadang melibatkan kekerasan telah merubah tatanan dinamika struktural masyarakat yang harmonis.

Kata Kunci: *Keragaman; Intoleransi; Pluralisme; The City of Tolerance.*

INTRODUCTION

This paper will examine the contradiction of the title crowned for Yogyakarta as The City of Tolerance. Predicate is given based on the level of religious diversity maintained in Yogyakarta society and the harmony among religious people

that goes well. The low frequency and intensity of the conflict with the background of religion is a political and sociological phenomenon happens universally (Goh, Gabrielpillai, Holden, & Khoo, 2009). It happens within the individual, collective, institutional levels as well as the whole system. Abusive conflict takes place horizontally on each level, but also takes place vertically or the combination of both.

Conflict and violence can also takes place openly, but can also happens in a closed, well-expressed way that generally places the minority as an object. The expression of conflict in pluralist societies varies considerably from symbolic conflicts to physical abuse. From verbal violence to wars between people. From this angle, violence is an important part of what (Geertz, 1975) describes as the structuring of meanings in culture as a fundamental part of the exertion of power from the category of contesting structures. While some of the remaining, associated with the value inherent in culture or ideology, including religion as well as inherent in the social segregation systemascriptively.

Looking from another perspective, violence may be an irrational act, but in other cases, violence is a manifestation from a rational choice of action. Numerous studies confirm that violence is indeed a rational choice. For example, uses the key word 'selective in centimes' in explaining farmer involvement in certain rural agitations based on their respective calculations of future benefits offered by a specific agitation (Lichbach, 1996).

Civilization into day's observations has the expectation that humans are tolerant of ideas and behaviors differ from themselves, assuming that everyone, both male and female, embedded ideas in themselves and allowed them to live in their own way. Thus, this multiculturalism not only enables

people to have many choices along with freedom, but also enriches society with its diversity support (Roshwald, 2007). Tolerance is an attitude of giving space to willingly understand others in order to establish a harmonious relationship in the pattern of community life (Byrne, 2011). This attitude is a basic need to create a harmonious relationship within Yogyakarta society. In its development, Yogyakarta as a city that holds close to Javanese culture and philosophy experienced cultural acculturation with the many immigrants who visited and settled in this city. This is caused by Yogyakarta's well known reputation as city of culture and tourism. Also, Yogyakarta is an educational city that becomes a magnet for people from various regions to come to Yogyakarta.

The growing number of immigrants in this city with various cultural and religious backgrounds ultimately gave birth to a multicultural city that demands every citizen to accept differences and maintain harmony in their daily life. Indeed, to build a positive image and impression, Yogyakarta government tries to internalize the concept of 'teposeliro' in a wider form by declaring Yogyakarta as 'The City of Tolerance'. This slogan was reinforced by Yogyakarta Mayor Henry Zudianto with Jogja Alliance for Peaceful Indonesia (Aji Damai) at City Hall in March 2011 (Prabowo, 2016). The concept is intended as an effort from the government to shape Yogyakarta image as an open, safe and comfortable city as well as the acceptance of differences from its society.

But in its journey, the concept of City of Tolerance is not fully implemented in a proper way. There is a tendency that the symptoms of intolerance actually increase with the emergence of various cases that violating tolerance and the slogan of City of Tolerance itself. The behavior of intolerance that emerged at least indicates the tendency of different attitudes that will threaten multiculturalism, both from the religious side with the case of rejection of the Shiah for

instance, or the behavior of resistance to Ahmadiyah congregation and so forth. This is the proof that people have not yet accepted a distinction in religious understanding, as well as from the ethnic side that shows its tendency to not accept diversity with localization and restrictions on access to eastern Indonesians towards residential areas, even discriminatory behavior against Chinese ethnic. However, it is possible that the achievements given to Yogyakarta in the future will be a vacant status that is far from the objectivity of the fact.

Therefore, the development of cultural modernity and the emergence of racial, ethnic and religious diversity that began to arrive will be a powerful force to destroy the predicate that Yogyakarta bears. The construction of modernity has an enormous influence in creating an individualistic person and invites social jealousy (Zudianto, 2010). Indeed, the life of a polite and cultured society in Yogyakarta will provide comfort for anyone who comes to this special region (*Daerah Istimewa*).

As the center of Javanese culture, the people of Yogyakarta always hold tight to Javanese cultural traditions and its values in daily life. Harmonious attitude and mutual respect is the starting point for the development of other cultural values that want to enter the society life order. As a destination city to study, many people want to go to Yogyakarta, but among them is not infrequently the immigrants bring a certain ideology to apply. Most of them carry a religious ideology and want to apply it. The emergence of Shia and Ahmadiyah groups as a minority group that ultimately gets discriminatory behavior from some Yogya citizens was an example. They consider that this group does not in line with the beliefs of Yogyakarta people and feared to spread misguided knowledge to the community.

For Yogyakarta, conflict and violence with various dimensions, the consequences and causes described above

are not new stories. This paper intends to explore the areas of tolerance and intolerance in Yogyakarta's unlimited diversity of society in the post-declared era of Yogyakarta as The City of Tolerance. Moreover, the focus of the discussion will be to review the explanation that intolerance sourced or that occurs in the name of religion or who finds religion as the justification of act is a constructive pattern.

LITERATURE REVIEW

Multiculturalism is interpreted as cultural diversity and is used to describe a society's condition consisting of different religious, racial, linguistic and cultural diversities. Then, in the treasury of science, multiculturalism is distinguished to some simpler expressions, such as plurality which presupposes 'things that are more than one.' Diversity which shows the existence of different, heterogeneous and even cannot be equated, by then called multicultural.

There are two main features in multicultural: First, the need for recognition. Second, the legitimacy of cultural diversity or cultural pluralism. Three models of multicultural policy to deal with the reality of cultural plurality. First, the model that puts nationality ahead (Parekh, 2008). The nationality here is a new figure built together without regard to ethnic, religious and linguistic diversity, and nationality works as a glue of integration. In this policy everyone has the right to be protected by the state as a citizen. This model is seen as a destroyer of ethnic cultural roots that form the basis of the state formation and make it as a past only. This multicultural policy model is feared to fall into authoritarian power because the power to determine the elements of national integration lies in the hands of a particular elite.

Second, the ethnic-nationality model based on a strong ethnic collective consciousness whose foundation is the relationship of blood and kinship to the founders. What

Characterizes this model is the Unity of Language, this model is regarded as a closed model because an outsider who has nothing to do with blood relations with the national founding ethnic will be marginalized and treated as a foreigner. Third, a multicultural-ethnic model that recognizes the existence and rights of ethnic citizens collectively. In this model, diversity becomes a reality that must be known and accommodated by the state, the identity and the origins of the citizens concerned. Issues arising from the adoption of this policy are not only collective and ethnic diversity, but also the majority-minority, dominant-non-dominant issues. The problem becomes more complex because the majority does not necessarily mean dominant, as various cases indicate that the minority is dominant in the economy. If the power of the state is weak because the priorities of power are transferred to the collective diversity a second sequence of state recognition, the state may be enlivened by prolonged internal conflicts which in turn will weaken the state itself.

Some of the multicultural values that exist, at least there are the following indicators: learning to live in differences, building mutual trusts, maintaining mutual understanding, upholding mutual respect, openness in thinking, appreciation and interdependency, conflict resolution and violent reconciliation (Syam, 2009).

While to understand the multicultural values in general, there are four core values: First, the appreciation of the reality of cultural plurality in society. Second, recognition of human dignity and human rights. Third, the development of world community responsibility. Fourth, the development of human responsibility towards the planet earth. The collective mindset about multiculturalism and culture affirms that if individual ideas have been embraced by the majority of the citizens of a society, then established and settled, it will serve as a guide line for the behavior or actions of the citizens. The ideal form of

culture is abstract and is located under the consciousness of the mind within the people in the environment

Tolerance is much broader than just receiving action in (Byrne, 2011). Byrne emphasizes that tolerance is not only defined as a form of acceptance to what is considered inappropriate. However, it is more to a serious term to define an individual's moral and political merit in a society under certain conditions: 1) Difference; an individual can receive another value beyond their beliefs. 2) Importance; importance is something that is tolerated not at rival thing. 3) Opposition; when individuals or groups are aware of different things but they do not fit. 4) Power; when one party has the ability, authority or power to suppress or intervene but not doing so but instead protecting.

RESEARCH METHOD

In this research using qualitative descriptive research method with case study as a way to find data. According to Creswell, case studies are related on one occasion, either covering individuals, cultural groups or life portraits. The focus of this research is to exploit the tolerance area in the diversity of people in Yogyakarta. The data collection techniques in this paper using methods of interview, observation and literature study. The method is used to explain further the tolerance areas that originate in the name of religion, ethnicity as a constructive justification in the diversity of Yogyakarta

RESULT AND DISCUSSION

Dilemma of Yogyakarta the City of Tolerance

Birth History of the City of Tolerance as the motto of Yogyakarta cannot be separated from Ngayogyakarta Hadiningrat Sultanate. Its existence can be seen from the presence of Chinatown given to occupy by the Chinese, and the village of Shaidan used for the Arabian. Moreover, almost every educational institutions, mass organizations and

OKPs were born and grew out of Yogyakarta. Wanita Katolik, Taman Siswa and other organizations are examples of how Yogyakarta is a place for everyone. Such facts then make Yogyakarta earned the title as Yogyakarta the City of Tolerance in 2003 then.

Then, in 2011 the mayor of Yogyakarta declared it in Yogyakarta city hall as an effort to image Yogyakarta as a tolerant city. This implies how to be able to present itself as a civilized city so it is not easily triggered by any issues including SARA. The name of city of tolerance, can be interpreted as a city of peace, a city that can share and receive each other. The predicate shows that so far, Yogyakarta people give mutual respect to each other though there are various differences. This new predicate also implies the meaning that all components of society in Yogyakarta involved in the development process. There are no marginalized societies that do not receive much attention from the government or other communities, but their involvement is recognized, required and implemented in development. The acquisition of this title is a strong capital to be able to realize security, order, unity and peace. So we should proceed, continue, preserve all the good from the city of Yogyakarta.

Yogyakarta citizens view the predicate as a contribution to various achievements that have been achieved. Tolerance means there is harmony, there is mutual understanding and availability for mutual acceptance, mutual recognition and willing to cooperate. Hence, tolerance in this context contains a broader meaning beyond tolerance between ethnicity, religion and culture. Moreover, it concerns the structural aspects of society where there is no social and economic inequality that is not connected by the community that can trigger conflict between groups of people. Because of the spirit of tolerance in this sense, the citizens regardless of social status and class can have a high degree of cohesiveness

in maintaining order, hygiene and the beauty of the city as a shared responsibility.

The award for Yogyakarta as the only city that managed to handle slum area, as well as adipura and sanitation awards all can be achieved because every citizens with various backgrounds of ethnic or tribe, religion, political affiliation and social class is united, one language and one action together with the government to create the clean and comfortable city of Yogyakarta.

Departing from the above perspective, the multicultural reality of Yogyakarta is not only about recognizing and taking into account ethnic or ethnic diversity, nation, religion, culture, political flow, etc. But also the diversity of socio-economic class, education level, profession, point of views, lifestyle and so on. All components of Yogyakarta city with all the reality of their lives. Thus, no certain group of people feel marginalized and do not receive proper attention from the government of Yogyakarta and other citizens.

The Irony of Tolerance in the Diversity of Yogyakarta Society

If seen from the birth history of City of Tolerance which cannot be separated from Ngayogyakarta Hadiningrat Sultanate, then substantially, privileges of Special Region of Yogyakarta must be shown by the strengths of the past. Guarding the tolerance is not as easy as imagined, there are problems that must be faced that is in terms of managing the social life of the population divided into indigenous and immigrant. In addition, the meaning of City of Tolerance is essentially to understand differences and work together. Ultimately, tolerant people can be understood as people who are willing and able to understand the diversity of cultural colors, beliefs, and can work together to overcome the differences that exist between them to jointly build the city.

The City of Tolerance identity then requires appropriate management to suit its needs. Management that will then be proceed to policies that require input from the community and the sensitivity of the government to understand what is needed by the people. Therefore, in order to escort the City of Tolerance, currently the government alongside Yogyakarta Regional House of Representatives (DPRD DIY) is cultivating the Regulation of Special Region (regulation) which is the mandate of Law No. 13 of 2012 on Keistimewaan DIY. Because the privilege is not an absolute value, but must be laid and mobilized in dialogue, space and time of life. Similarly, the City of Tolerance Concept must be proven by real action in life based on the spirit of Keistimewaan DIY.

The uniqueness of Yogyakarta as a cultural city and student city became part of the main substance in regulation is. As a cultural city, Yogyakarta has a cultural conception of Hamemayu Hayuning Bawana (concept of harmony, safety, environmental sustainability, socio-cultural, economic, micro-macrocosm). The concept is increasingly asserted in regulation is, the concept of cultural value of Yogyakarta should not be blurry or even disappeared because of the replacement with new values with no clear origin. Therefore, the cultivation of regulation is by the Government in order to escort the City of Tolerance is intended to make the culture as a moral aspect in regulation is And it certainly will make the people of Yogyakarta shows more affection regarding tolerance as a moral and of course the spirit of keistimewaan to make people more aware of the City of Tolerance.

Intolerance: Threats to Citizens Multiculturalism

1. Viewing Minorities in the Majority: The Case of the Ahmadiyya Congregation

The Ahmadiyya community was not a new group in Yogyakarta. Its existence was often rejected by other Islamic groups (mainstream groups), although the Ahmadiyah

community has claimed to be part of Muslims in general. The reason for this is that there are some differences in the interpretation of Islamic teachings that make the Ahmadiyah congregation on the heretical list by mainstream Islamists.

The minority versus dominant-majority model indicates the weak bargaining position of minority groups. They are a group that is vulnerable to dominant-majority discrimination practices. This relationship is increasingly complex when the theological domain then shifts to the political sphere, especially after involving the state actors in it. Access to the variety of resources makes the majority-dominant group as the suppresser capable of the state in the form of Joint Decree issued by three ministers (Minister of Home Affairs, Attorney General and Minister of Religious Affairs) on June 9, 2008.

The existence of the Ahmadiyya congregation has been legally recognized by the state with the ratification of this organization as a legal entity through the Decree of the Minister of Justice of the Republic of Indonesia No. JA 5/23/13 dated March 13, 1953, and Supplement to the State Gazette of the Republic of Indonesia No.26 dated March 31, 1953, registered at the Department of Religious Affairs, Department of Social Affairs, and Department of Home Affairs. The issuance of the Joint Decree (SKB) has dwarfed the Ahmadiyya congregation by limiting the rights of its adherents to exercise their beliefs guaranteed by the Constitution. However, that does not mean there is no space for them to speak up. The Ahmadiyah congregation of Yogyakarta (JAY) is one of them. Although the quantity is very small, but they have intellectual actors ranging from lecturers, student activists, artists, and others, who are quite influential and able to build a network with outsiders who aims to garner support for them.

The case of the Ahmadiyya congregation shows mineralization practices-the processes of making one group

marginalized. The minority is the victims through two forms of violence; first, the psychological violence perpetrated by the dominant mainstream through heretical labeling toward the Ahmadiyya congregation. Labeling is a form of discrimination perpetrated by one group against another group-usually by a majority-dominant against minorities. The goal is marginalization and even an emphasis on the minority groups who are victims of this labeling. The labeling of heretical-know or not-is a dominant-majority effort in perpetuating its power by proposing a Truth claim which is then blow-up into an opinion that can direct public opinion into a common sense formed by the dominant power of the majority group.

The negative impacts faced by the minority groups are psychological abuse in the form of negative opinions or opinions from others to intimidation. But of course, the most fatal is the existence of physical abuse. Second, the most fatal is physical abuse which results in the most fundamental violations of human rights. Adverse effects such as trauma that occurred in the victims, physical disability, until the loss of life.

2. Inviting Tolerant Communities being Intolerant: Rejection of Shia

Intolerance is often used by a handful of people for the benefit of a group or even private to dispel the interests of many and more important people. In Yogyakarta, with the unpowerful words, a handful of people provoke other groups to label the needs of the Muslims in their ignorance of the existence of Shiah sectarianism as intolerant. In the name of certain groups harmony, this group also provoked the Governor and MUI to 'exterminate' the movement of the congregation who reject Shiah heresy which in fact is the need of the majority Muslims in Yogyakarta by calling it the 'seed of intolerance'.

However, the issue of intolerance that is actually a 'trick' is not sold. In fact, the majority Muslim that is plural and of

many different organizations that each of them has many supporters they make it and they are well received by the people from Yogyakarta from the south to the north. The mass organizations are Majelis Ummat Islam Bersatu, Muhammadiyah Youth, Syam Organizer, Hilal Ahmar Indonesia, KOKAM, Harokah Islamiyah, Muslim Ummah Front, MDI Al Muslimun, MPI (Islam Lover Students), FKAM (Forum Aktivis Masjid).

Observing the development of Muslim rejection toward the development of Shiah sect made some people questioning, some just understand and some others are indifferent to this situation. Depending on the understanding and empathy toward the environment and the welfare of the people. Some Yogyakarta people began to open their hearts, thus providing support in the form of facilities and funds to support the event in order to open the veil of Shiah apostasy, spreading banners in the corners of the city or posters attached to the city wall and contains a message stated that Shia is heresy. The aim is to convince the public the dangers of the existence of the Shiah, to the extreme attack on the Shia camp.

There was an action on 22 November 2013 at a foundation that was allegedly the mouthpiece of Shia spread in Yogyakarta, Yayasan Rausyan Fikr located on Kaliurang Street north of UGM campus. Some others ignore or even blame the actions of mass organizations who carry out the mandate to maintain the safety of their creed. While the alleged Shia congregation, trying to slip between the groove and attitude of some people.

3. Discrimination against Chinese

Yogyakarta with its City Of Tolerance title that has been achieved which is open with the outside community both from within the territory of Indonesia and outside. Acceptance or tolerance is not only manifested by the acceptance of foreigners in the community but also with the culture brought

by a group of foreigners who settled around the area of Yogyakarta. It can be seen with how festive the celebration of Chinese Lunar New Year with lion dances and trinkets, even there are areas claimed to be an exclusive territory for Chinese society (China town). Of course, this is also happens with other cultures that enter the city so that later Yogyakarta claims itself as a city of tolerance.

The behavior of tolerance that Yogyakarta society has shown to the foreign culture is certainly not separated from the role of the government as the authorizer and initiator so that Yogyakarta holds the title of City Of Tolerance. The behavior of tolerance or acceptance of the group of foreigners and their culture that has been shown by the yogya residents will of course resulting the need of foreigners for the place of residence and slowly triggered the non-indigenous people who stain in Yogyakarta to also wants a house with ownership over them. But unfortunately, this cannot be done because there is a governor of DIY letter no. K.898/1A/1975 governing about ownership of a land. In this instruction, the non- indigenous citizen (in this case the Chinese or Chinese descent) can only own the land with the status of building rights, use rights and business rights. With those limited restriction, its also indirectly hurts the tolerance that has been declared by the government. The government itself has directly discriminated the people of Yogyakarta (Chinese).

The Governor's Letter 898/1975tothisdatestilldoes not contain any updates which means **1**at this letter is still running today. In spite of Law No.29/1999 **on the abolition of all forms of racial discrimination**, Law No. 39/1999 **on Human Rights** where all forms of discrimination should have been nullified and the abolition of racial and ethnic dicriminationlawsNo.23/2008, every Indonesian eit hernon-indigenous or a descendant should have the same rights without discrimination. A higher-ranking law should also

Abolish the governor's letter of but this does not seem to be possible in the Yogyakarta region as the decision of the Governor's Letter is considered more than the applicable law.

In relation to the instructions of Governor No.898/1975, Hendras Budi Pamungkas (2007) conducted a study on 'Judicial Review of the instruction of DIY head number K898 / IA / 1075 on unified policy of granting land rights to non-indigenous citizens, that non-indigenous citizens are limited to a land ownership status. With such restrictions, it is very clear that Yogyakarta as City of Tolerance has been overwhelmed with the Government's stance on restrictions regarding land ownership while actually, as a tolerant city the citizen can own land regardless of their ethnic and racial origin.

4. Political Terror against Amien Rais

As a reform figure, the name Amien Rais is well known to the public. His existence has contributed greatly to the nation in its work in national politics. In addition, Amien Rais is also a Muhammadiyah figure which is one of the largest Islamic organizations in Indonesia. But on the other hand, as a political figure, not everyone is positive about the Amien Rais both in terms of his ideas and his political attitudes. This is actually a commonplace in politics where the difference in attitude and outlook is a necessity. But the difference should be addressed with great wisdom and big heart by not imposing the will on others especially with violence and limits of applicable legal norms.

Differences in views and political attitudes taken by Amien Rais are not necessarily taboo in the realm of democracy, but for those who cannot accept these differences of attitudes are perceived to jeopardize their political choice as Amien Rais is a phenomenal political figure who once made the national political stage 'hot'. This intolerant attitude ultimately leads to terror against the figure of Amien Rais conducted by a

certain group, at least two terror that recently happened to Amien Rais namely 'Ruwatan' by Pamyrian Tradition Society (Pametri) Yogyakarta and the unfamiliar shooting.

A group of citizens who acted in the name of Paguyuban Masyarakat Tradisi (Pametri) Yogyakarta performed '*ruwatan*' in front of Amien Rais's house. In Javanese custom, *ruwatan* is one of the ceremonies for people to be free from all sorts of misfortune and clean from all evil nature. This ceremony has existed since the ancestors and is still preserved to this day. This activity is intended to eliminate the bad influence that is in Amien Rais which will endanger democratization. Amien Rais is described as a *sengkuni*. *Sengkuni* is one of the famous characters in the world of *perwayangan*. In the *Mahabharata* play, *Sengkuni* is told as a *patih* in *Astina*, a country ruled by *Kurawa*. He is portrayed as having a cunning character, happy to deceive, incite, slander, and hypocritical. *Sengkuni* is a picture of people who always want to see others unhappy alias miserable. In Indonesia, *Sengkuni* figure is considered a lot of popping up lately, one of them in Yogyakarta. Amien Rais, as a reformer who once fought for democratic rights of the people in Indonesia, is now considered to have changed and become a cunning figure *Sengkuni* and likes to harm others.

Not long after the ensuing terror, more serious terror re-occur with the shooting of the car Amien rode by an unknown person. The shooting incident was also read as a political terror against Amien Rais by certain groups who disliked the political attitude taken by Amien Rais. This shooting incident has fallen into a category of serious violations of law that threatens the security and life of a person so that this action must be resolved legally to ensure the creation of security in the community. But if this incident is allowed to pass away, this case will be a bad precedent and threaten the democratic order that is being built.

If we observed the attitude of intelligence addressed to Amien Rais, it is in fact very contrary to the basic attitude of the people of Yogyakarta who respect the material and respect for others. Moreover, Amien Rais is not just a political figure. He is also a much respected religious leaders and he is also a citizen of Yogyakarta. Besides, this intolerance act also wounding the slogan of Yogyakarta as City of Tolerance where the attitude of tolerance and appreciation of differences should be up hold.

The above cases shows that the symptom of intolerance is still a serious issue for the government and related parties to be scrutinized and find a way out. This symptom of intolerance contradicts the spirit of multiculturalism and the motto of Yogyakarta as the City of Tolerance itself. This challenge must be answered with attitudes and actions that reflect tolerance and respect for differences rather than mere slogans and jargon. The attitude of intolerance will threaten the sustainability and dream of realizing multicultural society if in the future incidents of similar events are still happening and repeated with different shapes or patterns.

City of Tolerance as Social Costruction

The Yogyakarta Declaration on City of Tolerance is a form of government effort as a response to social facts in society. As a multicultural city with a variety of ethnic, cultural and religious, by all means, it is very likely to create conflict- tipping frictions that threaten the sustainability of a harmonious life. So it takes a serious effort from all parties to minimize these possibilities. Likewise, the effort of cultivating Regulation of Special Region (regulation) by Local Government and Parliament of DIY to streng then the spirit of Keistimewaan DIY.

Yogyakarta slogan as City of Tolerance by the government is intended as one form of efforts to objectify the achievement of the society that accept the difference in creating a peaceful and harmonious society. The spirit of tolerance is strived to

be born on the basis of awareness of each individual citizen to accept the difference as a social reality without having to go through the rule of law that seemed forced. With the emergence of this individual awareness, it is expected to create tolerance that is more natural and does not seem stiff. Therefore, the City of Tolerance slogan is expected to re-awaken the people of Yogyakarta on the reality of diversity and able to accept the diversity with an open behavior to create a harmonious society as a multicultural city.

Tolerance to be built is a multiculturalism that does not want to equate the citizens of Yogyakarta in an umbrella of truth, both way of life and belief, but to strengthen the identity of each element living in Yogyakarta under the togetherness. To arrive at that stage, it obviously requires a serious process and effort from all parties even in certain conditions required the intervention, especially from the government to build awareness of its citizens.

Yogyakarta slogan as City of Tolerance as an effort to realize tolerant society can also be analogy as making Sego Pecel. Sego Pecel is assumed as a form of society hatch-exist in tolerance while maintaining the authentic city of each element. *Sambelpecel* can be likened to the power divided according to the role attached to each of the elements of Sego Pecel ingredients, whether it is rice, sprouts, spinach, long beans, crackers or eggs. Elements of Sego Pecel can be individual or group. Rice, beans and eggs are group elements, while sprouts, spinach, and crackers are individual elements. But Sego Pecel requires touch and blend through the effort of mixing process until it can be served with a delicious taste.

CONCLUSIONS

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From the description above, it can be concluded that, epistemologically, multiculturalism is a concept in which a community (in the context of nationality) can recognize the

Cultivation of cultural diversity and differences, whether it is Race, Ethnicity, Or Religion. Multiculturalism Is A Concept that Provides An Understanding That A Pluralistic Nation Is A Nation Filled With Diverse Cultures. The World Is Always Developing And Changing. The Current Changes Are Becoming Different From Previous Changes, Since The Conception Of Identity Can No Longer Be Confined In A Vacuum. Globalization Makes Ethnic and Cultural Awareness All absurd.

The History of City of Tolerance Is Inseparable From The Establishment Of Ngayogyakarta Hadiningrat Sultanate Which Is the substance of keistimewaan diy. Yogyakarta's slogan as City Of Tolerance That Was Declared By The Mayor Of Yogyakarta As Well As The Efforts Of The DIY Government And The Diy Parliament In Cultivating regulation is To Guard The concept Of City Of Tolerance Is Not As A Claim That Shows Yogyakarta As A Most Tolerant City, But This Declaration Is Intended As An Effort Of Government To Objectify And Create A Multicultural Society Order That Can Accept The Difference In Order To Create A Harmonious Society. On The Other Hand, This Declaration Is Also Intended As An Attempt To Image Yogyakarta As A City That Is Open To All Circles As A Consequence Of The Previous Predicate As A City Of Culture and Education.

The emergence of case's related to intolerance shows that Yogyakarta as other cities with the diversity and pluralism of Existing communities have the potential to create friction and Conflict within. But Yogyakarta tries to manage the differences By Making the City of Tolerance A Vision Of Development To Create A Multicultural City And Civil Society That Respects And Accepts differences.

Relativity Makes The Identity Not Easily Constructed By Autonomous Cultural Processes. Therefore, Multiculturalism, Requires are definition of common life, Also requires Repositioning and Renegotiation of the Way Society Gives Meaning to the Principles of justice and equality. Thus, what is needed in

this diverse and plural life is not monoculturalism but multiculturalism, not assimilation but renewal, not coexistence but pro-existence, not an exclusive attitude but an inclusive attitude, not a separation but an interaction. Neither pluralism by pluralism, nor just a colorful pluralism, but plurality that intact. With the above ideas, culture with all its uniqueness will be understood by society as a creative advancement that is built on different principles and then forms a collective agreement on values, views and public attitudes openly. In a sense, culture grows and develops along with the development of society itself that is influenced by external factors that surround life.

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